

Selected, Transcribed and Translated from *Entdecktes Judenthum* Johann Andreas Eisenmenger, Frankfurt, 1700 (1st ed.):

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November 2007. Last part was completed 12-17-07. Minor changes ("things", "stranger") done 7-22-08.

1. Vol. 2, pp. 217-227.
2. Vol. 2, p. 655.
3. Vol. 1, p. 434.

The paragraph headers in bold were originally side notes.

Passages in square brackets [] are additions by the editor or translator.

Thanks to C.P. for his translations and advice.

The material at #1 below is from the 2nd Section of Volume 2, Chapter 3. Eisenmenger has just listing nine proofs that the Talmud allows Christians, Heathens, etc. to be killed, and has just tenth proof when our narrative begins...

1. Vol. 2, pp. 217-227:

The tenth proof is that they teach that one should kill those who cause us to sin.

...Tenth [in conclusion] I say, therefore that the Jews are permitted to kill Christians who cause sin; see the *Jalkut Schimóni* on the Laws of Moses, Folio 245, column 4, number 773, on the Numbers 25:17. "Deal with the Midianites as enemies since they deal with you as enemies;" written:

מכאן אמרו חכמים בא להרגך השכב להרגו.
רבי שמעון אומר שכל המחטיא את האדם יותר מן הדורגו שהדורגו הורגו בעולם הזה ויש לו
חלק לעולם הבא והמחטיא דורגו בעולם הזה ולעולם הבא:

that is, therefore, "our

[p. 218] wise men say that when somebody is coming to kill you, get ready and kill him." Ral says that anyone who causes a human being to sin does more harm than when he kills him, sin kills him he kills him in this world but the dead man still has his place in the next world (i.e., but someone who causes him to sin kills him in this world and the future world as well (since longer become blessed.) Because again and again, it is the Christians who are constantly attack cause the Jews to turn away from their erroneous religion and convert them to Christianity in the converted Jews sin, according to the erroneous opinion of the Rabbis, by leaving the one (seduced into serving other Gods; thus it is permitted to kill such a Christian as a presumed murderer the soul.

Experience teaches us that the Jews do not consider it at all wrong to kill one or more Christians. Alexandria, they killed many Christians.

As to the above, experience also teaches us that the godless Jews consider it no wrong to kill and they have done so, not just to many adult Christians but to many innocent young children

as a sign [to each other] and then raised a howl and claimed that the Christian church in that city was called the Alexander Church was on fire. When the Christians ran out to put out the fire they found them in wait for them on the road and killed all those that they could catch. For that reason, Bishop John next day expelled all Jews from Alexandria.

In France they poisoned the wells. How they did the same in Switzerland and Alsace.

In the year of Christ 1321 the Jews in France had local lepers poison the wells so that many people died as a result and all those who were guilty of this crime were burnt on the orders of King Philip the Fair. This case is in Heinrich Anselm von Ziegler's *Taeglicher Schauplatz* [Daily Showplace, a sort of almanac] of the year 1695, as printed in Frankfurt in folio, page 5, column 2 and in Sebastian Muenster's *Cosmographia* Book Two, page 192, printed in Basel in the year 1550. The same thing also happened in Switzerland and Alsace in the year 1348, as stated in Muenster's respected *Cosmographia*, pages 656 and 660 and in Ziegler's *Schauplatz*, page 353, columns 1 and 2, and as we may read in the *Cluverii Epitome historiarum*, of Breslau,

[p. 219] published in 1672, page 577, column 2. And this deed of the Jews as Ziegler reports was said to have been committed by the Jews because they had decided, because of the dissension between the Emperor and the Pope, that the downfall of the Christians was at hand and they wanted to help a little bit, by poison. But they got their well-deserved reward since many of them were burnt at Strasbourg and Mainz. In other places they put them in the same bags of poison which had been used for the wells and threw them in the water and drowned them while others were stabbed to death, through the windows of their houses and otherwise executed in all imaginable ways without consideration of age or sex. Similar cases of poisoning of wells by the Jews are also described by the Jesuit M. Raderus in his *Bavaria sancta*, Part Two, page 315 and Part Three, printed in Munich in the year 1693. He also writes, on pages 172, 173 and 174, that the Jews confessed to it.

What the Jews attempted to do at Meiningen.

In the year of Christ 1349, the Jews of Meiningen, a city in Franconia attacked the Christians who were in church and tried to kill them all, but a girl heard the Jews talking about it in the synagogue and discovered it so the Christians all went out of the church and took weapons and killed all the Jews. This is stated in Ziegler's *Schauplatz*, page 396, columns 1 and 2.

The Prince Elector at Brandenburg, Joachim II, was killed by a Jew. M. A. Bragadinus tortured to death. The Jews purchased and killed 90,000 Christians.

In 1571, Joachim II, Prince Elector of Brandenburg of most blessed Christian memory was poisoned by a Jew with whom he had associated on a basis of great trust as reported by Schleidanus in the tenth book of his *Histories* on page 60. Similarly, in the same year, M. A. Bragadinus was tortured to death and murdered in the same cruel manner as indicated by the universally respected Sebastian Muenster in his *Cosmography*. Cluverius, in his respected *Epitome historiarum*, page 386 column 1, reports that the Persian King Cosroës [the Second] took the city of Jerusalem in the Year of Christ 1611 [probably intended, although the date most given today is 614] during the time of Emperor Heilrich. He killed many Christians, the Jews purchased ninety thousand Christian prisoners from him for money and killed them all in the same miserable manner.

At Vienna, a woman was killed by them. Why the Jews were banned from the same city.

In Vienna, on 12 May 1665 in the Jewish part of the city a woman was killed by the Jews in the most cruel manner. She was found sewn up in a sack tied to a rock weighing fifty pounds, and sunk in a river where horses were accustomed to come and drink. Her body was covered with stab wounds and the head, both shoulders, together with the thighs, right down to the knees, had been cut off as reported

on the 4th of February, in the usual places in Vienna accompanied by public trumpet fanfares, banishment of all Jews with a warning, issued on Corpus Christi Eve, that they would be subject to imprisonment or capital punishment if they ever came back—as a result of which 1400 Jews fled and some of them went to Turkey and some of them to Venice as reported in the respected [Zürcher] *Schauplatz*, page 99, column 1.

On child murders committed by the Jews.

A great deal could be written about the tender innocent children horribly murdered by the Jews.

At Inmestar in Syria in the Year of Christ 419.

In the year 419, the Jews in Syria, in a place between Chalcyde and Antioch, the Jews were gathered with each other and after they got drunk on wine, began to mock, not only the Christians, but also the Jews as well. Afterwards they captured a Christian boy, bound him to a cross, hung him high on it, with laughs and finally killed him with blows, for which they nevertheless received their just punishment. One can read in the previously cited Church history of Socrates, in the seventh book, in the 16th chapter.

In Aragon in the year 1250. In London in the year 1257.

In the Year of Christ 1250 the Jews of Aragon also stole a seven-year-old boy, crucified him on Easter, stabbed him in the chest with a pike, and thus killed him, as is reported in Johannes à Serrano's book, *De Pseudo-Messias*, that is, “of the false Messiah,” page 33, from the Aragonese Chronicle of the same year. Cluverius also writes in his respected *Epitome historiarum*, page 541, column 1, that the Jews of London in the Year of Christ 1257 similarly killed a Christian child for their annual sacrifice.

In Munich in the year 1282.

In the Year of Christ 1282 it happened in Munich that a woman who was a sorceress sold the little boy, whom they stabbed all over his body and cruelly murdered; and when the same woman stole another boy and bring him to the same [Jews], she was caught by the child's father and a woman upon which, after undergoing torture, she admitted the deed and indicated the place where the child had been placed, and she was thereafter executed. When the people of Munich saw the little child who had been stabbed to death, they were so embittered against the Jews that they beat them in that area to death, as can be seen with more information in

[p. 221] Mattaeus Raderus's above-mentioned book, *Bavaria sancta*, in the second part, page 30, the seventh book of *Aventini annalium Bojorum*.

At Weissensee in Thuringia in the year 1303 and another at Prague in the year 1305. At the year 1345.

In the Year of Christ 1303 a boy at Weissensee in Thuringia, and in the year 1305 one in Prague killed at Easter in the same cruel manner, as the highly learned Mr. Tentzel reports in his monition of July 1693, page 556. And in the year 1345 again a little boy in Munich, named Heinrich, killed by the Jews there, who opened his veins and stabbed him sixty times, as the previously mentioned Raderus indicates in his [above-] mentioned book, *Bavaria sancta*, in the second part, page 30, the seventh book of the *Aventini*.

At Trent in the year 1475.

In the Year of Christ 1475, on the evening of Holy Thursday, the Jews of Trent, through a Jew Tobias, captured a poor Christian child named Simon who was not fully two and a half years old.

they also did in other parts of the body. After this they stretched out his hands and arms like a pierced through the half-dead body with many needles, and at the same time said some saying following content: *Let us kill him, just like Jesus the God of the Christians, who is nothing: as our enemies die like this.* Finally, when the child, after enduring torture that lasted an entire hour, the ghost, they hid him among the wine barrels, and after a feared careful house search, threw flowing water near the synagogue, as one can read in Muenster's *Cosmographia*, page 342, as a book by the highly learned Mr. Sigismund Hofmann, consistorial and city preacher in Celle, from the year 1699 in Celle, which is called "The Difficult to Convert Jewish Heart," page 115. And this is described to the greatest humiliation of the Jews here in Frankfurt under the bridge tower, and stand there: Anno 1475 on Holy Thursday,

[p. 222] the little child Simon, two and a half years old, was killed by the Jews.

Isaacus Viva held that such [accounts] were surely lies. It was, however, strongly proven in his monthly discussion.

To be sure, the Amsterdam Jew Isaacus Viva, in the tractate that he wrote in the Latin against Geusius, which is called *Vindex Sanguinis*, tried to deny the murder that took place in Trent, but on page 17 of that edition, like that behind Mr. Wuelffer's comments about *Jewish Theriack* [a Yiddish book by R. Salman Zevi (Solomon Zebi Hirsch), Hanau, 1615, originally written against the conversion of Brenz's *The Jewish Serpent's Skin Stripped*; literally, "theriac" was a snake poison antidote], and from the Chancellery of Padua in which it is reported that this matter was invented. But Mr. Viva meticulously maintains the contrary in his monthly discussion from July 1693, page 551, etc., on unobjectionable reasons. He thus writes on pages 552 and 553 of the same work that the mayor who is called Johannes della Salle, was ordered by the Inquisition to have a Christian from Trent who had converted from Judaism several years earlier, to come to him, and he asked him what particular customs the Jews have at Easter. [The Jew] then answered that on the fourth day of Holy Week they bake the unleavened bread and typically mix it with the blood of a Christian child, [and] mix it with their wine on the fifth and sixth days of their Easter, and in their customary meal prayer they add a curse against the Christians, that God should send them all the plagues of the Egyptians Pharaoh. Supposing this is invented, there are so many other examples of child murder that they committed in many lands that they cannot be cleared of such bloodlettings, as has been shown in the preceding [pages], and as will be substantiated in what follows.

At Regensburg in the year 1486.

In the Year of Christ 1486 the Jews of Regensburg killed with their murderous hands six children who were found in an underground cellar, and whose remains were brought to the local city hall. In this cellar was found a large stone covered with lime, under which blood was found, since the children had been killed with the stone, as one can read in the respected *Raderi Bavaria sancta*, in the third volume, page 172.

At Bosingen in Hungary in the year 1509.

In the Year of Christ 1509 the Jews of Bosingen, a marketplace in Hungary, kidnapped a cartwright's child, dragged him into a cellar, [and] most cruelly tortured him by cutting all his little veins and drew his blood out with quill feathers. After that deed they threw the body into a thick thorn bush where it was found by a woman,

[p. 223] and the matter was referred to the authorities, who had the suspected Jews thrown into prison. Although they denied the deed, they finally admitted it under torture, as is reported in the often-cited *Schauplatz* of Ziegler, page 588, columns 1 and 2.

Titingen. They bound him to a column, tortured him for three days, cut off his fingers and toe crosses throughout his body and ripped him apart so badly that he could no longer be wounded. The murder came out through a young Jew, who had told other Jew-boys on the street that “the do three days of howling,” which was heard by the neighbors. [The Jews had] carried the body in hedges in a forest and covered it with leaves, which a shepherd's dog found, upon which many came together and saw how the child had been killed; and his blood was later found in Posing above-cited Raderus thoroughly shows in his book, *Bavaria sancta*, in the third part, page 170.

In Poland in the year 1598.

In the Year of Christ 1598 in Poland a child was killed by the Jews, as is written in the month of July 1693, page 557, by Papebroch, volume 2 of April, pages 836 and 837, in which it is also that the child's blood was used in their unleavened bread and wine at the Easter festival, which named Isaac admitted. Papebroch brings up twelve other examples of such murders which all Poland.

At Caaden in the year 1650.

In the Year of Christ 1650, on March 11th, a Jew in Caaden mortally wounded a four and a half child named Matthias Tillich with two major stabs and six other stabs and tears and cut the fingers of both his hands. But the Jew was taken into custody and on the 21st of March sentenced to death by breaking on the wheel, as one can see in the previously cited monthly discussions of January 1694, as well as in December 1694, page 975, from the book by the Jesuit Georgius Crugerius, called *Sacri pulveres*. It also says in the reported discussions of January 1694, page 152, that such barbaric murders by the Jews of Steiermark, Carinthia and Crain took place. Further one reads in the discussions

[p. 224] of July 1693 by the above-mentioned Papebroch, volume 2, the 17th day of April, page 505, many more examples collected of Christian children murdered by Jews in Germany, and the reasons of Bonfinius and Cantipratanus: because the Jews believed that Christian blood has the power to stop the bleeding of circumcisions, excites love, stops menstruation, etc., and that they use it in their secret prayer in order to appease God with a daily offering of Christian blood. Further in the month of July 1693, page 553, one can read that 40 years ago the Jews in Lower Germany slaughtered a Christian child at their Easter festival, upon which, when the matter became public, more than 400 were burned.

At Metz in the year 1669.

In the Year 1669, on September 25th, a Jew from Metz named Raphael Levi, on the open road near the town of Glatigny, took a child of three years from a resident of [Glatigny] named Gilles le Moine. He brought him under his coat back to Metz on his horse, whereupon said Raphael Levi, after seeing the testimony that he had stolen [the child], was taken into custody and after much discussion of the matter was burned alive on January 17, 1670. But the child's little head was found with a part of his ribs, together with some of his clothes and a red cap, in the forest near Glatigny, and had been carried there by a Jew named Gedeon Levi who lived in the town of Hez, all of which one can see in the sixteenth part of a little paperbound book called *Abbregeé du procès fait aux Juifs de Mets*, that is, *Contents of the Trial Held Against the Jews of Metz*, which was lent to me by a good friend just now writing this material, [and] in which the whole matter is meticulously described.

More about such revolting and monstrous Jewish murders can be read in the above-mentioned *Difficult to Convert Jewish Heart*,” also Genebrardus in the fourth book, page 343, etc., and the *Fortalitium fidei*, in the third book can be consulted. But one hears no more of such cruel deeds at the present time in Germany, except for one that I, if I remember correctly, read about some years

[p. 225] from such bloodletting out of fear of punishment, although their hatred against the Christians is just as great as it has ever been. But it is clear to see from all that has been said above that the Jews have no scruples about killing a Christian, and that they must be allowed to [by their religion], as they can do so conveniently and secretly, without danger.

Jewish women are said to be unable to bear children without Christian blood

As for the custom of using Christian blood, referred to above, the above mentioned Raderus, in *Bavaria sancta*, Part 3, page 172, as well as page 179, in addition to *Eckio* Chapter II, [say] that Jewish women are unable to give birth without Christian blood. According to the convert Sanctus Friedrich Brenz, in his “Judischen abgestreifften Schlangenbalg” [*The Jewish Serpent's Skin*] Chapter 1, page 5, columns 1 and 2: if a Jewish woman is unable to give birth and is in great distress, the rabbi, or the highest-ranking Jew after him, called the Parnas [president of the synagogue] takes a deer skin parchment and writes three different messages: the first is laid on the head, the second is placed in the mouth, and the third is placed in the right hand; then she can give birth. But what kind of messages must be written and concealed in these messages? I have it on reliable and credible information that the Jews sometimes purchase or kidnap Christian children and torture them to death and perhaps write the messages with their blood, which I know well they cannot consider to be a sin, since the victim is a goy, a Christian stranger; they say it is better to kill a Christian than that the whole race should be consumed by Satan, which might come out of him. These are the words of Brenz's. But I do not believe that the Jews are accustomed to do so here, and that it is actually effective and can help give birth.

Custom of using Christian blood at the Easter feast.

That it has been the custom among the Jews to use Christian blood at their Easter feast and to mix it in their sweets, which they call matzohs and mix it in their wine, is also reported in the *Sechévet Jehúda*, Folio 6, column 2, and here we read that the King of Spain, Alfonso, with a Christian named Thomas, who was without doubt a converted Jew, was spoken to about it, and the Jew replied that a bishop in his city came to Madrid and preached publicly that the Jews cannot have their children without Christian blood and that he asked him whether it was true. This Thomas presented the matter to the King, who stated here, in Folio 7, columns 1 and 2 in Hebrew, and answered:

הנה היהודי ראינו שאין אוכל דם
 בישום חי ואפילו מן הדגים שאמרו התלמודיים שלא יקרא דם אסורו שרונתו והוא מאוס בעניהם
 סאד מפני שלא הורגל בו ואפילו שראה כמה עמים אוכלים הדם וכל שכן שיטאם דם האדם שלא ראה
 שום אומה שיאכלנו . ויראה מלכנו דבר זה שאכל היהודי מן הכבד ויצא מן השנים דם עליו
 לא יאכלנו עד שיגרדנו וידוע שיותר נמאס לאדם דם אחרים מרובו ואפילו דם יטאסנו מפני
 שלא הורגל בו :

[p. 226] that is, we have seen that a Jew eats no blood of anything that lives, and they are also against the drinking of the blood of fish, of which the Talmudists say, however, that it is not called blood, the same is much respected among them (and is also considered quite disgusting) because (a Jew is not used to it; although he sees that many peoples eat blood: how much more will one abhor the blood of a human being, since he has seen no human being that eats human blood? The King can also see that when a man eats liver (or a thing that's hard to bite) and blood flows from his teeth (or gums) that he won't drink it, he throws it away. Now it is well known that a human being feels a greater disgust of other people's blood than his own, and that he is also disgusted by his own blood, because he is not used to it. The King can see that this Thomas declared the Jews innocent in this matter.

Rabbi Isaac Abarbenel complains of such an accusation and says that it is untrue.

Rabbi Isaac Abarbenel also complains in his interpretation of the Prophet Ezekiel Folio 202.

הנה סמך לזה נבואת
 יען אומרים לכם אוכלת אדם את לרמוז על הרעה הגדולה אשר מצאנו בין בני אדום בגלות
 הוזה שמוציאים דבה על בני ישראל שהורגים את הגוים בסתר כדי לאכול מדמם בתוך הפסח
 והנה השקר והכזב הזה סבה לשמדות והריגות עצומות שעשו הגוים באומתנו יקום השם נקמתו:

that is, “look he (namely the Prophet Ezekiel) made this prophecy because they say to you, you are cannibal, and this means the greatest misfortune that can happen to us in our exile, or in misery of the children of Edom (namely the Christians) which gives the children of Israel a bad reputation, secretly kill the goyim or the Christians and that they eat their blood during the Easter feast: a not true and a lie, it is the cause of great persecutions and killings committed by the Goyim or against our people. May God revenge Himself on them.” He also writes this in his book, *Mas jeschúa*, Folio 45, column 1, and the words here [i.e., in *Entdecktes Judenthum*] are located on Part [Volume] 2, Chapter 2. One could conclude, therefore,

[p. 227] that the Jews have suffered wrong in this matter, especially since in the books of Moses 9:4, and Leviticus 7:26-27 and 17:14, as well as Deuteronomy 12:23-25, it is strictly prohibited. It has been written on weaker authority that the Jews use the blood of Christians, which has been proved by examples, and that this blood is mostly used at Easter, thus, one may assume that not everything I will leave that for later, whether they really do this or not. But that the Jews have committed murders, mostly at Easter, has undoubtedly occurred, since our Lord Jesus Christ was crucified and they do something similar in contempt of Christ. But that is enough on this topic.

2. Vol. 2, p. 655:

How it was to be milled [to death *]. How many Romans and Greeks were killed by the Jews.

Ben Cosífa, who called himself Bar Cóchaf (in the year 3880 after the creation of the world) led a rebellion against the Romans and claimed to be the Messiah. For this reason, he called himself Cóchaf, that is, the Son of the Sun, because he said he was of the word (Numbers 24:17). It was said to him that a star would come from out of Jacob. The Rabbi Akkiva also spoke this way when he died and said this one is the King of the Messiahs, as in *Echa rábbetha* (Folio 302, column 1) on the Lamentations 2:2). The Lord spoilt all the magnificence of Jacob without mercy. And the Jews in Bithur anointed him and crowned him King over them and would throw off the yoke of Rome from their necks and they killed many Romans and Greeks who were in Africa and killed as many as the sands of the sea, they can't be counted. Those (Jews) who were in Egypt, in Alexandria, and brought them according to the prophecy of Rabbi Asaria in his book *Meór enáim*, Chapter, killed more than two hundred thousand people. Thus the Jews in (the island of) Cyprus killed all the goyim or people until there were none left until Emperor Trajan sent his general who was his adopted son [and his first cousin once removed], against them, [and] killed so many that one could count them again or heard of them or saw them again, in the times of Nebusar Adonai, the times of Titi.

[* This refers to the atrocities of the Jews in Cyrene in A.D. 117. From the account of [Dio Cassius' Roman History, Book, Chapter 32](#), it refers to sawing people in half from the head downwards, like logs in a saw mill. This passage is erroneously attributed to the 78th Book (Leese, *et al.*) –JR, ed.]

Where murder and manslaughter are involved, there were a few Talmud teachers who were sinners that they are described in the *Tractate Megilla*, Folio 7, column 2, was read out by the killed Rabbi Sira when he was drunk. The words are as follows:

רבה ורבי ורמא עברו סעודת פורים בהרי הרדי איכסום קם רבה שחמירא לרבי ורמא לסיר בעא
 רחמי ואחיה לשנה אמר ליה ניהי סר ונעביד סעודת פורים בהרי הרדי אמר ליה לא ככל שעתא
 ושעתא מרחיש ניסא:

that is, Rabbi set out a dinner with another during the feast of Purim (which is the Jewish Feast) when they were drunk, the Rabbi stood up and cut Rabbi Sira's throat. The other day he called for mercy and God restored him to life. In the following year, (the Rabbi) said to him (to Rabbi Sira) the Lord come, that we may celebrate the feast of Purim together, but he answered that miracle always happen like last year, when the Lord restored him to life, so he didn't trust him anymore, he feared that he might get his throat cut again. We also read about the Rabbi and Rabbi Chija in *Schabbáth*, Folio 30, column 2, where it says they committed a murder:

התא דאתא לקמיה דרבי אמר ליה:
 אשתך אשתי ובניך בני א'ל רצונך שתישתה כוס של יין שרתי. ופקני. והוא דאתא לקמיה דרבי
 חייא א'ל אפקך אשתי ואחיה בני א'ל רצונך שתישתה. כוס של יין שתה ופקני:

that is, it came before the Rabbi, and spoke to him, and said your wife is my wife, and your children are my children. Since he (the Rabbi) said to him, would you like a glass of wine? But when he was drunk he burst open. A case came before Rabbi Chija, who spoke to him, and said, your mother is my mother, and your children are my son. He said, would you like a glass of wine? But when he was drunk he burst. Both of them have been given poison since both their bodies burst open.

